M2518

Barn

Group I

Thursday January 16, 1975

MR. NYLAND: Sit quiet for a moment. (Pause)

Just as an attempt to get rid of extraneous thoughts, thoughts which don't belong.

Several of us saw this film of movements. I hope it gave you a great deal of aspiration, so that within yourself you can translate it into a wish - inspirational wish, coming from yourself, coming from something that has been touched within you, and that then wishes an expression. I think the movements themselves have in them a very definite quality, so that when you see them, you become affected, provided, of course, one is open for that. I thought of the large audience, who probably had not very much knowledge about the meaning than only a little description in the beginning and on the film itself; and maybe it had some meaning for some people. It depends how sensitive they are that actually that kind of performance can have a meaning, and that they can place it somewhere in their sacred - sacred parts, in their inner life. In any event, that their inner life could be affected.

I think that particular performance was very good. It was not as pure as I had wished it to be. There is a tendency, which gradually has crept in, in these different documentaries, of becoming a little bit more as a show. I would have liked to see more the intensity of that what really belongs to inner life as expressed then by means of such movements, and no theatrical combination - slightly as it may have been sometimes. There was too much movement, and there was too much swirling around. But everything else, you might say, as technique, as an understanding of the necessity

for that kind of rhythm, was perfectly wonderful to see: how, in combination, some people can perform. And one wishes then, that then within them there is a wish for their own development.

I'm sorry that the explanation at the beginning was not very clear. Because, you see, quite logically one talks about an expression. When there is a movement, it is an expression of energy. But what is energy? Energy can exist in a variety of different ways, but it always is a force which is then expressed. There is nothing else. You see, there is a certain concept that we call mass; that is, a quantity of matter. We don't call it weight, because then it changes when it is in accordance with the law of gravitation, when it is already subject to that law. But purely as a mass - a quantity of matter - it is a mass. Now one can give to such a mass, a potentiality, so that it can go over into something else, which we call, if the mass is M, it is MV. That is a quantity of energy in a potential form. Sometimes we call that an energy of place, and we formulate it by saying MV. The V means velocity. It means the potentiality when this M, mass, is set in motion. But without motion, it is, as I say, potential. Then when it is set in motion, it becomes kinetic; that is, it has movement. And then we express it, since that movement has a velocity of its own, it becomes MV^2.

And those are the three forms, you might say - mass, quantity of mass, and mass in motion - which we are concerned with. Because when, let's say, in the First Obligatory, you have your arm and you lift it up to your shoulder, you give it a position which has a direction as potential. It's not the same as your arm just hanging or being next to your body. There's very definitely a reason why you bring it up to your shoulder because, at the next count, you want to stretch it out. Now when you stretch it out, all that takes place is the force becomes expressed; and you can call that energy. But that's all there is to it. You cannot give that energy any other quality. You cannot say that in that energy is something else. It isn't. It is just an expression of the arm extending. But before that expression takes place, there has to be an order to be given to this arm to express itself; that is, extending it, and energy is then expressed. And so, what really takes place

is not the addition to some energy, but the addition to some person who is expressing this particular movement. If it were possible to put something in that energy, it only will change dependent on the mass and on the velocity. And you can call that intensity, if you wish. But what really was meant was that the person who made the movement could have an awareness of the movement. And that changes the picture. It is always that what one is in making an expression, or expressing energy, or simply making a movement. And it has to do with the order given and, if it is awareness, the continuation of an awareness while a movement takes place.

That is the way movements has to be considered: how is a person when he moves? And when he moves in a certain way, in accordance with a different law which is required for the movement to be followed, it is dependent on what a person is, and can be, and perhaps even can become, while he is making movements. And then we are on a certain terrain where we can understand the meaning of a movement. Because the more one can become aware, the more the movement can become an expression of sacredness. You might say, in the movement one should become non-identified; then it can become an expression solely left to the wish of God, who then wishes such an arm to be expressive.

I think it was not clearly indicated, but it didn't matter so much. The movements are wonderful to see, to some extent identify with, and as a stimulus, wishing to imitate them. I hope you got a great deal out of them - out of the evening.

What will we say about last night? I don't want to praise you too much. Last week I did. This week I would say the praise is only half. The first part you didn't get off the ground, in the second part you did and it had a very good quality. My objection, which last week I explained that it was permissible, about pauses, was not to be used and cannot be used as an explanation this time. The pauses were not justified, particularly in the beginning. You come to a group which is a question group with questions. I would ask you that at least ten of you, when next Wednesday comes around, will be prepared to have the first question - almost that you would have to fight for it, that you prepare for such a meeting in

coming with a question. I've said sometimes, write it up if you're afraid of forgetting it, but then definitely right when the--at the time when the meeting is opened, you start; don't wait. Sometimes when certain sayings are said and you want to think about it, to see what the impression is, if you can digest it yourself, it's quite right that you wait a little bit and try to formulate. But Work should be much more overflowing, particularly when there is an opportunity of getting some information, or that the attempt you make in wanting to ask a question is really useful for yourself, first to formulate. Sometimes a good formulation is already half of the answer. And in the second place, simply to wait for an answer to see if a discussion can develop. Then the discussion has to be on a certain level and it has to be maintained, so that it is the same kind of a level at the end of the meeting as it is in the beginning; and even if it could be higher, it would be the best.

I thought about that yesterday - a few days ago really: what is my function? I can say helping to clarify. But what is there to clarify? You see, you have certain concepts in your mind, sometimes you define them by a word, and sometimes a concept which exists in your heart or in your emotional life. Many times those concepts are trying to become solidified within you, so that it becomes for you a very definite definition, a concept that has value, and it is, as it were, a possession. Sometimes such concepts are not clear enough, but nevertheless they are solidified when you use a word for it, and very definitely that word would have a meaning. Now many times such concepts, particularly regarding Work, are not clear, not pure. They're not exact enough, and you do not know exactly what is meant by it. And that's what I call impurity, which is connected with a solidification: the crystallization of concepts within yourself. In the first place, in order to do something with it, you have to make the concept much more liquid. Because that what is crystallized is like a solid and the liquification can take place by first a rearranging; and if that particular mass, represented by the concept, is a little bit too large, it has to be warmed up and it has to go over into a state of jelly and gradually become a liquid. And in the liquid there are sometimes still impurities which are

not dissolved, so that the concept itself is not clear.

My function is to take such concepts you have, when they are more or less in the liquid form, and filter them. You know that process: a funnel with a piece of filter paper, and that what is the liquid is in a bottle, and you pour it through the filter, and on top of the filter remain the impurities, and what runs through becomes clear liquid. Sometimes these particular solutions are colloidal; that is, that the mass which is in, as little substances, are almost of a molecular form and they are so small that they become finely divided and remain in the liquid itself. And then filtering will not help, because it goes through the filter and the solution underneath is still turbid. These are ideas sometimes which are very difficu to disturb in a person, to which you have a certain attachment, and no filtering will help; that is, the purification, even if the process is gone through, cannot have an effect for clarification because you are too much attached to the colloidal form of certain, I call it, prejudicial concepts. Something else has to take place, like for instance, another chemical which can make a precipitant out of the colloid. Or sometimes heating, which may very often make the different particles, which are still in the colloidal form, come together, and then they can be filtered out.

For me the question is the study of impurities. Where do you get stuck in the concept so that it is not pure? Take for instance, the first question. It was about simplicity. Nothing is more simple than simplicity. Still there was a little discussion about it which I called impure. Just try to imagine what we are considering: a human being has a mind and a feeling. He collects information as a result of impressions which he receives. Impressions come in through his sense organs. In that way, he is in contact with the outside world. That is the purpose of the sense organs, so that he can know that he is in a world which affects him. Even if nobody is there, Nature does it; Mother Nature makes herself felt. But with this kind of a process, a person receiving impressions becomes reactive; that is, he reacts. A reaction is quite right when it will solve a problem, when that as a reaction creates a solution. And many times the liquification of a prejudicial form, as concept, can be clarified and become already a solution when it is fluid.

But in general, that what you receive from the outside, and to which you react, gives you information about yourself - logically. That is how we happen to grow up. And we have been growing up ever since we were born. But nevertheless it is a certain form of knowledge which comes to one and sometimes it's quite confusing. In addition to that, there is another form which is within a person; that is, already accumulated knowledge which has been lodged there and is available to a person when he has it in his memory, and he can recall it. The question of simplicity is now, in the first place, what is the influence of the outside world to which I react? There are two ways to counteract that, if my wish is to become simple. I can close up and not allow impressions to enter by not paying attention to them. I can also change the conditions of the outside world so that I have less impressions. Both will lead to simplicity, because I will receive less impressions. The other is, on the so-called 'within' quality of my knowledge, I can reduce the activity of the brain or the feeling, and I can, what we call, relax and sometimes drain, so that there is not that many different kind of quantities of knowledge, which, after all, I'm not primarily concerned with; and I can reach a much simpler state by that kind of draining, to take away what is superfluous. And so it is really, as I say, quite simple. I can, perhaps, change the surrounding so that I'm not as much affected by it. I can, perhaps, not lend an ear to that what is taking place outside. But I think the most important solution would be that I increase, in the different wishes and the different thoughts I have, one wish. So that, in the presence of that one wish, all the other different forms which are already within me as activities - mental as well as emotional - have no chance even to be fed.

So the simplicity then is: if I can change surroundings - but mostly emphasize that what is most important - and then, on the face of it, it's quite obvious that all the other little impressions, they can be stored away, but in the background. In the foreground comes the formulation of my wish. That is, I use now my mind to become a friend of my feeling. And reversely, when I have a feeling which is important, sometimes I try to put it in certain words. So now I say, I wish to Work. I say it already so it is in my mind; I formulated it. But when this, I say, I wish

to Work, is there, and I don't get any further chance of doing anything with it, I have to emphasize : I very much wish to Work. Or I say, I very much wish to Work! And I make it so strong that, in the presence of that, no other feelings are heard, and that practically the outside world doesn't exist, because I pronounce this within my world, and I separate out this particular attempt, and want it to be free from any influence of other impressions, which of course I would receive if I allowed them to enter. With other words, I reduce the reactions. I make myself simple. Out of the multiplicity of influences, out of the tremendous quantity of data which I have already in my mind, I emerge as a person who has only, as it were, one aim. And translated into terminology of my mind, I see myself as a human being with an aim. The aim is my wish. And as long as there is agreement between my mind saying this, and my wish expressing it in a very definite--from a very definite place, I engage my emotional state with my mental activity, and when it is in relation to Work, I Work. Because I have created all conditions which are necessary to make it as easy as possible, and that's what I call simplicity of Work. As I say, it is very simple.

That is only one little concept you happened to talk about. And that is what I hope now, that the impurities are filtered out and that you can see the clear solution to that particular problem.

But I promised myself that I will not make this a lecture. I put myself now in exactly the same place as last night: different people who wanted to answer and answered. Perhaps some moderators here and there who start the ball going. I have now started it going also. Now I will try to answer any questions you have, but let it be questions about Work itself. And if anything was left over from last night that was not as yet pure, let's try to make it clear for you.

All right, go ahead.

I'm always reminded of a saying of an old farmer in the neighborhood where we live in Brewster - he has died quite some years ago - but he was an older man, always going around fixing up fences and this and that - particularly in winter. And every once in a while, I would happen to meet him, and maybe I was shovelling snow, or whatever, on the road. He would come up and say, 'Good morning. Not that I care a

damn, but just to start the conversation.' That is what you should learn. I said sometimes (cough) (clearing throat) - you already have the attention. Then of course you have to follow it by saying something. Start mumbling. Then you have the floor, then you can start to formulate, if that is what you need. What is it about Work that engages you? What is it you want to talk about?

Richard Nelson: Mr. Nyland?

MR. NYLAND: Yah.

Richard: In connection with a desire to gain objective information about myself. When I Work I have consistently the same result, which is that I see only that I am; that is, I see that I exist and I have no description of it, and I can't really say, as a result of that, anything about my personality or about my behavior.

MR. NYLAND: Notas yet. Not as yet. When we start by becoming so-called objective and creating an 'I', and an 'I' starting to receive information about your existence, it's a very small step on the road towards consciousness. It's quite logical that if I see that I am, I will become interested in how I am, so that then, if this 'I' exists in recording me, simply now stating that I exist, it may start recording the fact that this body is walking.

Richard: So that...

MR. NYLAND: So that you still keep this 'I' in existence while you are walking. Right

Richard: Yes, I see. My question was leading to this: that from other kinds of situations I gathered facts about myself by having a kind of an alert state so that I can observe the way I speak, or the way I behave, or really listen to myself...

MR. NYLAND: No, no we start by observing the body.

Richard: Yes, I understand.

MR. NYLAND: Yah, I know you understand that.

Richard: But...

MR. NYLAND: But I don't think it is necessary as yet to see what you are, or what you feel, or what you think. Don't start with that. You still have to go through the preliminaries. There is no 'I'. You have to make it constantly, and you have

to apply this process in the simplest way you can by using your body as the object. And you have to go through a great deal of information that you want to learn, for instance, about the behavior of the body itself, before you start on any observation of feeling or thinking. How long have you been in this Work?

Richard: About a year and a half.

MR. NYLAND: Yah, it's not long.

Richard: I thought the two were parallel, because that's how...

MR. NYLAND: No, there's nothing that's parallel as yet. The 'I', if you try to make it and create it, you know what--you know very well, it disappears. It doesn't remain in existence. Even if you say I wish, it isn't there; you have to feed it. So, first try to extend the existence of 'I'. And you see how difficult it is when you actually try it. And don't make another object as yet, until there is sufficient 'I' in existence which functions by means of observation, by means of impartiality, by means of simultaneity. The three requirements for the existence of 'I', when you want an 'I' to function hundred per cent, is really that all three factors have to be considered any time you make an observation process and so-called Work on yourself. And you must be honest, because you know you are very, very far removed from it.

But that you can extend the fact of your existence into the movement of a body, or any kind of a form of physical behavior - it's quite right. But your 'I' must be there. There has to be an objective faculty. If that disappears, there is no more Work. And you have to make it again and again and again, and keep on making it. And of course you have to feed it, until the 'I' starts to grow. When it is sufficiently grown up, then you can tackle the problem of impartiality regarding your emotions, which are partial. And you can tackle the problem about non-associations with your mind, which is constantly associative.

So, let's stick to ordinary Work for a long time. But you can change your behavior in any way you like to see if then the 'I' can also continue to exist in the different forms of your physical behavior.

You understand?

Richard: Yes, I do.

MR. NYLAND: All right.

Richard: Thank you, Mr. Nyland.

MR. NYLAND: Yah.

Gerry Benowitz: Mr. Nyland?

MR. NYLAND: Yah.

Gerry: It's Gerry Benowitz.

MR. NYLAND: Yes.

Gerry: Mr. Nyland, I think I got in a little bit above my head this week because, last week when you spoke about gaining information about yourself, and when--I'll try to link up certain statements, and maybe you can help me understand it better, too. When you spoke about gaining information about yourself in three ways, but particularly about just simple efforts, and when you spoke to Jerry Prince Saturday night about Working more intelligently, and because of results and by-products of Work and also a positivity towards Work that had given me - for want of a better word - pride, but grateful that these results were coming, I was trying to understand participation. And what I understood about it was that during my day and in certain situations I could try to make efforts and to try to maintain them. And what I found was that there was no maintaining of them, but this was an adjunct to making simple efforts during the morning and during that period. Now what I'm really asking you is for an understanding and a perspective.

MR. NYLAND: And so, Gerry, one cannot be blamed by tasting a little bit of cake when you still should eat bread. I think it's quite right. I think it is logical, and definitely it is human. But you also must understand that when we talk many times about different aspects of Work, sometimes I use the word perspective, in order to give a person a chance to see that there is a great deal more involved than just a little ABC, and that really Work is described, as it were, by the whole alphabet.

But you see, when I want to continue to want to Work, I have to remain honest as well as simple. And the honesty will always tell me if there is an 'I' or not,

or if there is any kind of objective faculty, or any kind of realization in connection, whatever the results are of this kind of Work, that there is at least a little bit of objectivity somewhere. And the honesty will have to tell me that many times my mind continues, hoping that there is still objectivity and it isn't; there is nothing of the kind. But as soon as I notice that, I go back again to the introduction of an 'I', as well as I can make that and create it, to see if then it can stay a little longer or at least that it can be repeated. So I don't blame people really trying something that is already a little impossible. But I think it is very useful to know that you cannot do it as yet, that you have to return to that kind of simplicity of ABC, and that it will take still quite some time before you can write. The stimulus that one can get from looking at the universe and seeing the stars is already tremendously important for a person who wants to study astronomy or astrology. But it does not mean that he can already define all the different constellations.

One takes too much, one over-eats, you know, it happens. The desire of the stomach is sometimes more than you know you can contain; and so it is with the mind. The mind also wants to over-eat. And at that time, the mind cannot even contain it, because there is no room for it, and it doesn't find its proper place. So, much of that over-eating really has to be disposed of again. But in time, it will find its own place. And I think that one keeps on Working, particularly when you find out that you really are a little bit on the wrong path, and you hit yourself on your fingers and say, I shouldn't have touched that.

Gerry: Thank you, Mr. Nyland.

MR. NYLAND: All right?

Gerry: Yes, sir.

MR. NYLAND: Don't be disappointed. It's always the same way with anybody. Always reaching a little further than you are, always wanting something that is like the pasture which is greener next door. All right?

Gerry: Yes.

MR. NYLAND: Yah.

Michael Near: Mr. Nyland?

MR. NYLAND: Yah.

Michael: This is Michael Near.

MR.NYLAND: Yes, Mike.

Michael: I feel close to what you're saying right now. I tried to formulate something for myself last night in relation to a direction that Work has taken for me.

MR. NYLAND: Yah, I heard it, Mike. I objected to one statement. You talked about the - if I'm right - you talked about participation as a concept without wanting to make an attempt to make the concept actuality. Is that right?

Michael: Mr. Nyland, what I was trying to say in relation to participation is that, for me, I don't have an understanding of it from my experience that I can formulate as participation. And so, if I were to talk about participation, it would be as a concept, not as an understanding.

MR. NYLAND: It is all right. But with that there should be a desire to find out by experience what it means.

Michael: Yes, sir, I don't...

MR. NYLAND: You understand that?

Michael: I don't feel capable of--I don't think that I'm capable of that.

MR. NYLAND: You think a little child is--thinks he's capable of walking? Exactly because he is not, he is walking, he makes an attempt. I think all the different concepts you have to investigate if there is already time that you can try it or be--make them actual, or come to a conclusion that you cannot do it as yet, but there should be--with the statement that it is a concept, you should make the statement that it ought to be experience.

Michael: Yes.

MR. NYLAND: I didn't get that out of you last night.

Michael: What you're saying is coming clear. Yes, very clear.

MR. NYLAND: You see what I mean?

Michael: Yes, I do.

MR. NYLAND: I have no objection to you talking, as I say, about the stars without knowing their names, but I think when I look at the stars that I wished I would know where Sirius is. You know?

Michael: That kind of an expansion then, it's-- you see...

MR. NYLAND: Yah, I understand when there is a little bit too much, like a mountain is too much to climb, but you start with a molehill. All right? It's very simple, Mike, because you were philosophizing too much about it.

Michael: Yes, sir. I'm getting lost on the molehill.

MR. NYLAND: Yah. (Laughter) Yah. Don't walk around the molehill, please. I think you know what I mean.

Michael: Yes, sir.

MR. NYLAND: All right.

(Buzzer. MR. NYLAND: Did that run? Bob: Yeah. MR. NYLAND: Okay.)

SIDE TWO

MR. NYLAND: But the question of (huh? It's all right? Bob: Yeah. MR. NYLAND: Yah.) ...The question of participation - we have mentioned it - is exactly that kind of a concept which, of course, you cannot help try out because, when you are engaged in certain business of ordinary life and there happens to be the thought of consciousness, the thought of Work, you cannot help being present at the time when you are there. And you wish that it could continue. And you will make, if you really have a research wish, make an attempt to hold on to an 'I', and in that sense become a little bit more conversant with the possibility of participation. It may drop away almost immediately, but it is very much like a little taste that could be there, or a sniff, that you smell it although you don't taste it as yet in your mouth. The human body is made that way: before it goes into your mouth, you have your nose; and when it is not right, your nose would tell you.

So it is not always a question of immediately being able to eat. You will have to taste a little bit, but you wish to eat, and you do that by making attempt in that--in that form of participation we talk about. Moreover, participation really means the engagement of an inspirational force for a very definite aim. And that question of participation comes up time and time again in the possible development of a Soul. And when I say that I now know what is observation and there are the requirements fulfilled, and it is as good as I can make it at that time, I cannot

help taking a little step in the direction of participating. The same way as when I am aspiring and when I am at SOL of the emotional body, I would like to go to LA. I would like to change it within and then actually become part of that attempt. And when it is then inspirational, then it becomes my own. But I will remember constantly the source; that is, the aspiration which then touched me within myself. And I cannot remain inspirational until I constantly have in mind that what aspiration has given me, which is an aim.

So you see, the question of participation means also that I keep on wanting an aim for myself as a harmonious man, and realizing that I am unconscious, I make myself as much as I can conscious, and I very definitely become conscientious about such an attempt when I'm honest. But I cannot be--I cannot be held back at certain times to say what is really meant by participating, because whenever I say to myself, here is an 'I', I wished it would stay with me, and I discover that it has gone, I ask this 'I', why can't you participate with me? And it's quite right that I take a step towards this 'I' and I say, why do you go?

How will I say it? Sometimes these ideas, all of them as Gurdjieffian as in ALL AND EVERYTHING, vibrate throughout the whole book. The way I notice them, and the way I am affected by them, is exactly because they have vibration rates of themselves. And I become sensitive to the possibility of starting to vibrate similarly to that what of course is within my power, and also a little bit when it is an indication of an overtone. And I cannot read ALL AND EVERYTHING and try to study it and become more and more acquainted with all the different ideas that here and there there is something that really starts to appeal to me. And I know it is almost like forbidden fruit. But I am sufficiently sensitive, and because of that I start to vibrate in accordance with the tone which is struck, and I am like a tuning fork. So there is no blame. At the same time the realization that one cannot do and wishing to do it, and where the amount of doing is so small, can become frustrating. And if you have enough common sense to say, that is also me, with my inspiration not as yet able to create something that is for me, as coming from myself, my inner, inner life - if you can say with enough common sense, I have to learn, or I'm still young,

I'm only beginning, then it is not so difficult to come back again to where you started from and say, I will do it again, maybe I will be more successful next time. And if there is enough life in you, you can say that perhaps hundred thousand times before you are successful.

You see, what is important is always this sense of life. And that sense of life has to be translated into a wish for further development, so that life continues to remain overflowing, that you don't lose that sense of wishing to be alive, because that will give you the energy ultimately to become even objective, and to give this life a certain form commensurate to the condition of level of being in which it happens to be presented, or in which it happens to have to be crystallized. So the aliveness is something that must continue to exist regardless of where you are and how you are and how old you are. All the time it should be the fundamental cause of your wish to Work; and together with that, you connect your motivations. Because as soon as there is life, you know that there has to be a reason for that existence and you become very careful about how to express it, because life becomes very precious; and that there is perhaps only so much of it, maybe as represented by the line--the life-line of yourself; so that then you become careful in using it in the right way. But it does not mean that you shouldn't use it. In the beginning, there is abundance, super-abundance, it flows over, comes out everywhere; and then, of course, you become a little bit more cautious and maybe a little bit more conservative. At the same time, the inner force is like a well that will never dry up, particularly when it is fed by your motivation of wishing to grow up. Because your growth will never stop; only you don't always see it and sometimes you don't know the means of how to make it continue to grow.

I've said many times, growth takes place step-wise. And when you have exhausted the possibilities of the growth on one step - that is on the surface of one step - you're up against a vertical wall which indicates the next step, and you have to make a very special effort to get up to the next step. But such steps are allowed, even by Mother Nature, in the form of the change from gestation into birth. When air can be assimilated which, before that, had to come through another force - that is,

through another possibility of your mother - but when you start to stand on your own feet, then, of course, you have to have air to continue to become independent, and then you can cut the umbilical cord. So you cut your relationship with the step you came from, and you step up on the next level. And so naturally we know about that process. And all we talk about is the continuation of the same principle onto the next step, because the second step only indicates waking-sleeping state. And the step up there, where we want to go, is self-consciousness. And that has to be done also with an effort, because that step has also a vertical face and you hit many times against that wall, remaining unconscious and wishing to become conscious, until you find out what can motivate you for taking the next step. That is why I say the question of motivation is to be linked up with your honesty and simplicity, because that will give you a very definition, as clear as you can make it, of an aim for your life, and the wish for the continuation of your growth, not to be hampered by Mother Nature, as you can get away from her and not have to hide behind her apron or her skirt.

What other questions were there last night that you discussed that were left unsaid, unclear, what?

Jim Huntington: Mr. Nyland?

MR. NYLAND: Yah.

Jim: There was a topic which I think Judith and Bob were talking and I joined in, and what I was--to me, what I was trying to express was the friction between my--what I sometimes realize is a necessity for ABC and also has to do with aspiration, broadening the wish in relation to ABC. I discussed that in terms of relationships with people.

MR. NYLAND: Yes, I remember, Jim, although I don't think you came to a particular conclusion.

Friction is only good when you can use it, and many times in relationships you get too much friction, and it eats you up. It's a misuse of energy at your expense. It's quite all right to try and to put oneself sometimes in relationships where you know it's going to be difficult, but you must not make--take too much hay on your fork.

For that reason, you have to know what you can actually digest and what you cannot. When you eat, you don't make things too salty or too sour and you don't want to have something that is too hot. Common sense will tell you what to do with eating and how to take food that you can digest, including what kind of diet you want to follow. It's exactly the same with relationships which are not smooth. And many times I think a smooth relationship is much too smooth, it slides off, and you have no experience. In order to have experience you have to have a little bit of roughness that prevents it from going too smooth, so that the friction, which then exists, will remind you. If it reminds you, you can always decide if that what you want to continue with, as friction, is right or is too much or not enough. So you make the attempt and then you find out for sure what you can stand and what you cannot stand. And then you adjust yourself in accordance with what you have been able to digest. And if that what you could digest is too easy, it means you can have a little bit more friction.

It was not clearly defined what you wanted to do with a relationship or a friction. A friction of course causes energy, but it is also at the expense of yourself. It's quite all right that something wears off when there is friction, and so you have to be willing to give that up. Friction will only be successful when that what you are willing to give up is not as much value as what you hope to receive. And that is really the consideration of friction: how much will I gain by what I have to pay?

Is that in line with what you did talk about?

Jim: Yes, sir.

MR. NYLAND: Yah. All right.

Jim: This is not entirely what I understand as a relationship.

MR. NYLAND: The relationship, of course, you have to find out by experience what the value is; and I think that might take a long time, because sometimes the value is hidden. I think one should not be discouraged by the difficulty of a relationship. I would try time and time again, because there are many ways by which a relationship can be fed. And, of course, it can also be brought to a halt. But it will actually disappear when there is too much friction. Too much friction brings me to an unconscious state. A little bit is like salt which makes it palatable to use energy in

the direction of consciousness.

But you see, one is a searcher after truth. What I mean by being awake to that what is life - when there is this desire for life existing, and naturally starts to flow over, I wish now, unnaturally, a form of energy which is within me as a result of an aim. When I then have that kind of a wish, it is connected with the aim, let's call it, for objectivity, or an aim for being awake, or an aim for a man, a real Man. Then of course I link it up with that what I now want to have as a constant force which causes me to go in a certain direction, away from Mother Nature and away from unconsciousness. At the same time, I have to use common sense enough to be able, when I might be destroyed; and when the destruction is too much, I've nothing else to work with. If the destruction is so much in friction that the relationship stops, then there is no use having a relationship, because I've killed it.

It is very much this kind of a problem. I say, it will be very, very interesting to me to experience if I could be aware when I steal. Not kleptomaniac, I mean, but actually become a thief, because I know that that particular kind of tendency is against my nature. I don't want it because I'm honest. But if I want to do it, I run a tremendous risk. Because, although it might give me in my life an experience, if I'm caught, I will have to spend the rest of my life in prison, and because of that I exclude a tremendous number of possible experiences by being shut up. So I have to weigh it very well what I want as friction, and to see if that friction actually will lead ultimately to the possibility of widening open further possibilities for me instead of narrowing myself. When there is too much friction in a relationship, I start to close up. And I'm not open anymore to the possibilities which could exist, and if I'd gone after it a little bit slower, by allowing drop by drop a little bit of friction to enter, I can manage it, but if it's too much I become incapable even of continuing to live, because I may withdraw within myself, I may become quite cantankerous, I will become (a) cynic, and things of that kind.

Yah? Is that right?

Jim: Yah.

MR. NYLAND: Does that link up with what Judith was saying? Judith, are you here?

Judith: Yes.

MR. NYLAND: Yah. Because I think you talked a little about negative emotions also, didn't you?

Judith: Yes, I did. What you said about light...

MR. NYLAND: Negative emotions belong to it when they can point to that what is positive. One learns about positivity by knowing about negativity. You learn about light by knowing the darkness. That is the condition of Earth, you see. That's the condition of unconsciousness. We only have to deal with that as long as we are on Earth. That particular concept disappears after death.

Yah?

Jerry Prince: Mr. Nyland?

MR. NYLAND: Yes.

Jerry: It's Jerry Prince.

MR. NYLAND: Yes, Jerry.

Jerry: When you spoke of vibrations within it reminded me of something which has puzzled me lately. I've known about vibration in my heart which, at times, can be useful to Work with as a form of energy. I think that would describe it. But much more lately I've noticed that a certain vibration takes place, I think, in my solar plexus, which also is useful in some way to make Work attempts with and it's unfamiliar to me.

MR. NYLAND: Not to the same extent, though, Jerry. It is of a lower quality. It's quite right - it can help you; but the solar plexus does not vibrate the same way as your heart. It is true that any kind of a stimulus can be useful, but if I look for something that really can be more permanent than something that disappears easier, I will select the permanency. Solar plexus is an overnight job; the heart can be the question of a lifetime. And don't limit it simply to solar plexus.

Vibrations take place in all three centers. There's no question about the physical body being able to vibrate when it is affected, let's say, by tones of music, but one has to be sensitive to that and it has to be quite free; unprejudiced,

as it were, in its own muscular condition. As far as the mind is concerned, there's no question that the mind can start to vibrate, particularly, let's say, when I say the activity of the mind makes me steam. So don't limit it to your solar plexus. Wherever it is, you can always be affected by that what is outside, dependent on your own flexibility. And the more flexible you are, the smaller the amount of influence can be to start you going. Sensitivity to its greatest extent can be started to vibrate by means of a molecule.

You see that?

Jerry: Yes. Thank you.

MR. NYLAND: Look for everything that is outside that can stimulate you, because you can become more sensitive to many things which, at the present time, have no particular meaning; nevertheless they can have that quality of affecting you. There's a certain limitation with that: it depends partly on what a man is chemically. But I think the limitations are really--have still a very wide range, and I wouldn't worry too much about it. But there is a very definite limitation in the possibility of any one man, but totally the principle applies to all people as a whole.

All right?

Jerry: Yes.

MR. NYLAND: Well, did you put your hand up?

_____: No, sir.

MR. NYLAND: Huh? No? I thought I saw a hand. Well, who has something to ask without a hand?

Judy Jacobs: Mr. Nyland?

MR. NYLAND: Yah?

Judy: This is Judy Jacobs.

MR. NYLAND: Yes, Judy.

Judy: I have a question which it seems was talked about last night with Bob and Judith, and it has to do with becoming more closer to the ideal I have of what is right, and striving to be more what I feel I should be, and understanding the relation of that to having more objectivity about my life; because sometimes it's pure and

sometimes I'm totally identified with it.

MR. NYLAND: Now, what do you mean? That you become more sensitive to the knowledge of what is right for you?

Judy: Yah. I've acquired more of a sense of what could be right in terms of manifestations of how to be, and seeing habits that I have which prevent that.

MR. NYLAND: Yah, I think that is true, of course. But it is a personal matter. There are things that are right for you and are not right for someone else.

Judy: Yeah, I realize that, but I feel that there's some kind of a connection.

MR. NYLAND: That's right, but you must know what--when it is right if actually you are awake. It's only right when it is that. If that is the result.

Judy: Then that's the criterion of it.

MR. NYLAND: Yah. I call right, from the standpoint of objectivity, anything that is for me capable of giving me a wish for Work or even the creation of an 'I', almost, I would say, accidentally. And that what is not of that nature, that kind of influence on me, I still consider wrong, but it does not mean it is wrong from an ordinary standpoint; it may be perfectly all right. If I indulge in overkindness, I think it's quite wrong for Work, because I become so identified with it. But for each person, he has to make out for himself what he knows is right, when it is a resultant is a more awakened state. So again, the honesty has to come in, because you have to distinguish between that what is objectivity or awareness in the real sense - an awakening - as compared what is a good feeling. And many times the particular way by which we consider that of a criterion for a judgment is so much affected by what we ethically believe in, and to become completely free from our culture, and to substitute for that an objective culture is a tremendous task.

But it's all right, Judy. Whatever it is that helps you and that you feel is in the right direction, go ahead. Many of these things, of course, always will show up in the end. You will know in the end if the road was right or not. Only one must be very careful that you don't have to make too much of a detour. The detour takes time, and it takes energy, and it might be frustrating, and after a little while there is a chance that I become disappointed. But a little bit of this kind

of self-satisfaction, I think is quite right - a little bit, not too much.

Usually when I have an aim I don't really consider myself. I have an aim, that is what I live. If I have an idea, I pursue it. If I love God, I love God and nothing else. And therefore I'm not particularly interested in a particular state, as long as I keep my aim, then I know that I will be in the right kind of a state, as long as I don't lose that aim. As soon as I lose it- and I can lose it very easily in the consideration of myself, or going on and philosophizing about it - and then I say it's wrong. But a little bit of enjoyment when having done or made a good attempt, or really having made a--for oneself come to a realization of that one is that whatever one is and to say that that is the truth, that I think can be a fact of enjoyment within oneself. Otherwise, little bits of enjoyment are a little bit too cheap.

Judy: I don't think I meant it in terms of enjoyment.

MR. NYLAND: No, no. As an aim that you know you have done right.

Judy: Well, no it was more in terms of - I don't know - something about attacking a manifestation directly, like to try and change that and...

MR. NYLAND: Yah, but how objective were you? The fact that you attack a manifestation means you are identified with it already. That's what I'm warning about.

Judy: Well, yeah, that's what I wanted to know.

MR. NYLAND: Huh?

Judy: Yeah, that's what I wanted to know.

MR. NYLAND: You see what I know--what I mean? I'm so afraid of defining things when the answer is: objectivity will accept any condition in which I am. Descriptions of our conditions belong to this Earth. God does not describe us that way, He just looks. And when it is His own creation, He can say that was good, and He may be satisfied with that. But for--from our standpoint, looking up to Him, we don't know what He actually thinks or feels, if He does that. That's very difficult to measure - even the next level - with the measurements with which we are familiar with on this level.

But keep on going, when you have the desire to continue to Work. Work will

be the solution in the end, because that has in it the possibility of further growth and also will have in it the possibility of further seeing and also acknowledgment.

All right, Judy?

Judy: Yeah. Thank you.

MR. NYLAND: Yeah.

Jerry Prince: Mr. Nyland?

MR. NYLAND: Yah.

Jerry: It's Jerry again. I have a question connected to my first one.

MR. NYLAND: Is it different from the first one? Or didn't I answer the first one?

Jerry: No, it's different.

MR. NYLAND: Yah.

Jerry: And this has to do with emotional energy. That I think that's been in many situations more difficult to experience - such as in music, listening to your music, and sometimes Gurdjieff's music - because I have a desire for andanticipate it and wish for it, and somehow that seems to get in the way. And I wonder what I can do with that.

MR. NYLAND: Yes, you're right, Jerry. Empty yourself of all thoughts and feelings, try to relax that way, drain it, if you can. You will become more sensitive, because that what usually will affect you and is within as a thought or a feeling will take up energy from you. When you want to become sensitive you have to give it as much a chance of hundred percent ability to receive. Any kind of a thought or feeling you do have makes a person - it is one hand - makes a person a little bit closed up. And the more you can drain that out and away from you, the less chance there is for yourself to become identified with a lump of flesh. You see what I mean?

I make myself completely impossible of perceiving anything by means of feeling or mind. But something that is within me remains very much alive. And it has a chance to come to the foreground when it is not covered up by the different layers of, let's call it, culture.

In listening to music you must relax very, very much. You must be quite unprejudiced. You must just take tones and tonalities and vibration rates as they

come without having any wish to compare it with anything you know. And no preconceived feeling, no necessity that you have to be emotionally affected in one way or the other. The more you can get rid of any kind of definition of that kind, the more open you will be to the possible influences on yourself. And as I've said several times, whenever it is that kind of music it can affect you in three centers.

All right?

Jerry: All right. Thank you.

MR. NYLAND: Yah. All right.

Judith Raiguel: Mr. Nyland?

MR. NYLAND: Yah.

Judith: It's Judith again - Raiguel.

MR. NYLAND: A little louder, if you can, Judith.

Judith: Okay. I think I missed what you said before and I see how for me that concept is still - you talked about endure. It's a reaching for life, because I've seen enough of the death and the deadness, which I call my negativity. Is that what you would say?

MR. NYLAND: No. About the negativity, it is when you see the negativity, by contrast you can understand positivity. I think the way we live on this Earth is twofoldness, a division, which happens to exist because of the place of the Earth wherever it is, and being subject to this law of Involution, which, in the crystallization state, remains still awake by creating people for--as a--people as organic kingdom expressing a certain form of life. They have to do some Work. There is a very great necessity for organic kingdom, as well as for the Earth, to become what they are at the present time not as yet, and to place themselves, as it were, in the hands of the evolutionary law. I think with other creatures, if they do exist, they are not like us. We have the specialty of being subject to the two different forces: one, the continuation of involution to the final end of life which we call--which we call Anulios; and the other, being influenced by an attraction towards that what is the positive Absolute.

That happens to be the state of a man on Earth, and because of that he has

these two particular qualities, which he distinguishes as negativity and positivity and darkness and light. When he realizes that darkness is the absence of light, and that light has an actuality, and darkness does not have that kind of a substance, he knows his direction, because he doesn't want to live in a nothingness. But it is necessary for him to come to that conclusion by first having an impression, as it were, of both. And many times you will accept first that both have an existence. And when he comes to the conclusion that the only thing exists is light, he goes to the direction of omnipresence, because that has no opposite either. And sometimes we call it omnipotent and so forth. It's all the same: the omni is omni, there is--it is all and there is nothing else. The same way as there are certain words in the English language which at the present time have no negative quality. I've mentioned that bliss, for instance, there is nothing that is opposite to bliss. You can say no bliss, but that is not in existence. But when we say good and bad, for us in ordinary life, they both have meaning.

So when I said in the darkness and the experience of that, you will be able to see what is the negativity of the negative, which becomes the positivity. The negation of that what I experience, if the experience happens to be a negativity, becomes positive. Minus times minus makes plus.

Yah? All right?

Judith: Yes.

MR. NYLAND: Yah.

Judith: Thank you.

MR. NYLAND: It's not important, Judith. No, I mean that. I never want to have an emphasis placed too much on negativity, on complaining, on things that are a lie, on things that really have no substance and no reason for existence. The more I can put myself in a state where I want to become positive regarding that what I am and not seeing what I'm not as yet, the better it is for me. Because if I keep on considering that what I still have to do, I never will see what I have done. And so if my life is devoted to the negativity of that what still has to be done, I forget the values which I already have received in that what I have lived through.

The positivity of God will negate the existence, if it exists, of Satan. At the same time, the recognition of Satan and making him negative, will lead me to God. There is always that difference: a little bit of light is light, small ray as it may be, but a little bit of darkness is not as yet darkness, it just happens to be a little bit less and a little bit light. A light ray in darkness is light, a little bit of darkness in light is not darkness.

All right?

Judith: Yes.

MR. NYLAND: Yah.

Come, a few more questions.

It's such a pity, when you listen to Ford, when you hear him talk, about what we should do or should not do, and when he says I and he has authority for certain things that he can do, in the whole speech - I don't know if you've heard it or read it - where is the mention--mention by him of any spiritual quality? It is such a pity: there is a man with a tremendous amount of influence if he wished it, and he doesn't talk anything about God or inner life or the good qualities of man, only power, money, and ordinary life. Such a pity.

Is that the end? We'll leave it at that. I'll see you Saturday, and next week, bring questions. As I say, start off with it. Bring whatever you can that is honest and simple, then you will have the ability to say, even mumbling, what you want to say when it comes from your heart.

Goodnight.

END TAPE

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